A LOUD CALL TO Great Mourning: IN A SERMON PREACHED On the 30th of *January* 1661.

BEING

The ANNIVERSARY FAST for the Execrable MURTHER of our Late SOVERAIGN LORD

KING *CHARLES* the First, of Glorious Memory.

BEFORE

The Honourable *Knights, Citizens,* & *Burgesses* of the *Commons House* of *Parliament.*

In the Parish-Church of Saint *Margarets Westminster.*

By *Nath. Hardy* D. D. D. R. Chaplaine in Ordinary to his Majesty, and Vicar of St *Martins* in the Fields.

LONDON:

Printed by *Abraham Miller* for *Joseph Cranford,* at the Gun in Saint *Paul's* Church-yard, 1662.

Veneris 31 *die* Januarij, *Anno Regni* Caroli *Secundi Regis* 13.

ORDERED,

THat the Thankes of this Houſe be returned to Mr. Dean *Hardy*; and Mr. *Alſop*, for the Sermons by them Preached yeſterday before this Houſe at St. *Margarets Weſtminſter*; and they are deſired to Print their Sermons. And Sr. *Thomas Meeres* is deſired to return the thanks of this Houſe to Mr. Dean *Hardy*, and my Lord *Richardſon* to Mr. *Alſop*.

Will. Goldesbrough
Clcr. Dom. Com.

14 – 206

To the Honourable and Loyal

Knights, Citizens, & Burgeſſes,

OF THE

COMMONS HOUSE

OF

PARLIAMENT.

THere were ſome dayes which were called by the Romans, Atri & infanſti, black and ominous dayes, dayes not to be reckoned with a white ſtone, but marked with a black coale. Such was, and no doubt will be for ever accounted the 30th of January 1648. by the inhabitants of England, Scotland and Ireland, as being a day wherein one King and three

Alex. ab Alex. Genial. Dier. lib. 4. cap. 20.

Kingdomes were beheaded *at* one blow. *The* King *deprived of his* natural, *and the* Kingdoms *of their* political *Head.*

Before *that* diſmall Day *came, I thought my ſelf many wayes* oblieged *to be among the* ſmall number *of thoſe who did in their Pulpits* earneſtly deprecate, *and* vehemently declaim *againſt that* villanous attempt.

Since *that time, at the* yearly Returne, *either* upon *or* near *the* day, *I* adventured *to become a* remembrancer, *To* God *(be it ſpoken with* reverence*) of* vengeance, *To the* people *of* penitence, *for that* bloudy fact, *a fact indeed, which though it is not to be* mentioned *without* abhorrency, *yet cannot be* forgotten without ſtupidity.

Iſaiah 62. 6.

I have now lived to ſee an Yearly Faſt *enjoyned upon that* dolefull Day, *to be* kept *throughout all* Generations; *and by your* favour (Worthy Senators) *had the* honour *to be* one *of your* ſervants *in that* ſolemne Work *this laſt* Anniverſary.

I knew not any Subject *more* proper *for ſuch a* Day *than* Mourning, *and* (God knoweth) *my* deſigne *and* deſire *was to make*

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all ſorry *but* none angry. *If becauſe of my* impartial *reprehenſion, any inſtead of being* pricked to the heart *with* ſorrow, *were* cut to the heart *with* anger; *I am* heartily ſorry *I was ſo much* diſappointed *of my* aime. Acts 2. 37. & 5. 33.

My hope *is, that if they who* heard *with a* left eare, *will be pleaſed to* read *with a* right eye, *they will find* nothing *but what may very well admit of a* Candid conſtructi-on. *However, I* bleſſe God *that my* faithfull (*though* ſlender) performance *met with your* favourable acceptance.

In obedience *chiefly to your* deſire, *and partly for my* own vindication, I *have made the* Diſcourſe publick, *which* (*without any* wilfull omiſſions, *and with* very few additi-ons) *I humbly* tender *to your* review and patronage, *above all* commending *it to* divine benediction.

I cannot paſſe by *that* remarkable paſſage *of* providence, *which ſo* directed *the* Preachers Diſcourſes, *that by the* diſcord *of their* Notes, *they made the* ſweeter Harmony, *whilſt the* one *excited you to* great Mourning, *the* other *to* exceeding Joy. *So that I may very* Matth. 5. 11, 12.

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Pſal. 30. 5.

fitly invert the Pſalmiſts *words*, Heavineſs endured for the morning, but joy came in the evening. *Nor were the* Texts (*upon this account*) *more* oppoſite one *to the* other, *than* both appoſite *to the* Day, *on which there was cauſe at once both of* grief *for the* peoples vices, *and* joy *in the* Kings vertues; ſadneſſe *for the* ſinnes *which* brought him thither, *and* gladneſſe *that he* behaved *himſelf* ſo well there.

And (bleſſed be God) *that as even on* that Day *of* Mourning, *there was cauſe of* Rejoycing *in the* Magnanimity *of* Charles *the* Firſt; *ſo that after* many years *of* Mourning, *we have at length great cauſe of* Rejoyceing *in the* Proſperity *of* Charles the Second. *Nor is it a ſmall* addition *to our* joy, (I *ſpeak without* flattery) *that under our* Gracious Soveraigne, *we have at this day an* Houſe of Commons *made up of* Gentlemen, *and theſe both* faithfull Subjects *to their* King, *and* zealous Friends *to the* Church: *ſo that we* aſſure *our ſelves*, Unde periculum inde remedium, *as an* Houſe of Commons was the *ſource* of our *former* miſery; ſo an *Houſe of*

Commons

Commons will be the happy means *of our* future tranquility.

I ſhall only crave leave *to* inculcate *in the cloſe of this* Epiſtle, *what was* inſinuated *in the* cloſe *of the* Sermon, *That what was heretofore* fondly miſtaken, *nay,* falſely pretended, *may by* you *be* effectually endeavoured; *namely, a* thorough Reformation, *not of our* Religion, (*which though* I will not ſay *it is not at all* defective, *yet* I cannot ſay *wherein it is* corrupt *nay,* I dare ſay, *is* exceeding good) *but of the* manners *and* lives *of people which are* exceſſively bad. *That your* impartial zeal *would* purge the Land *at* once *of that* faction *and* prophaneneſſe *which ſtill* threaten *our* ruine. Finally, *That you would* go *on as you have* begun, *and* improve *your* power *to the* utmoſt, *for* promoting *the* honour *of* God, *his* name, *his* worſhip, *his* dayes, ſtabliſhing *the* Kings Throne, confirming *the* Churches Rights, *and* ſetling *the* Kingdoms peace.

That in order *to theſe* excellent ends, *the* Spirit of the Lord may reſt upon you, the ſpirit of wiſdome and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledg Iſaiah 11. 2.

knowledg and the fear of the Lord to guide *and* direct *you in all your* Conſultations; *and that your* labour *of* love *to* God, *the* King, *the* Church, *the* Kingdomes, *may be* recompenſed *an* hundred-fold *upon* you *and* your Poſterity, *is, and ſhall be the* fervent prayer *of*

Your humble Servant

Nath. Hardy.

A LOUD CALL, TO Great Mourning.

Zachariah 12. 11.

In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

MOurning is the principal *word* in the *Text*, and it is the chief *work* of the *day*. The *Hebrew* word for *mourning* ſignifieth *ſunebri ritu lugere*, a *Funeral* mourning, and that this *day* calls for: Finally, the *mourning* of the *Text*, is for the *death* of a *Royal Perſon*, and that is the *diſmall occaſion* of this *dayes lamentation*.

Lace befits not a *mourning Suit*, nor flouriſhes of *Rhetorick* a *mourning Sermon*. On ſuch a *day* and *Text* as this, the *Preachers words* ſhould be *ſighs*, his *accents groans*; and the *Auditors tears* are the beſt *commendation* of the *Sermon*. For this *end*, I am come this *day*, though not (as my *Saviour* ſaith in another caſe) *to ſend fire*, yet, *to draw water*, that this place may now become like that, where the *Angel* of the *Lord* delivered his ſad meſſage to the *Iſraelites*, *Bochim*, a *place* of *Weepers*; and *happy* will it be, if as when *all Iſrael were gathered together at Mizpeh*, ſo the *Repreſentatives* of our *Iſrael* (if that *word* may be *uſed*, which hath been ſo much *abuſed*) being *aſſembled* together in the *houſe* of *God*, may *draw water*, and *pour forth* their *tears* before the *Lord*, for the *Royal blood*, which as on this *day* was *poured out*, and ſpilt as *water* upon the ground: that ſo that may be *fulfilled* in us, which was here *foretold* concerning the *Jewes*, *In that day ſhall there be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon.*

Luk. 12. 49.

Judg. 2. 5.

1 Sam. 7. 6.

I ſhall need no other *diviſion* of the *Text*, than that which the repetition of the word *mourning prompts* me to, ſince a twofold *mourning* is the double *ſtream* into which the *well-head* of this *Scripture* parts it ſelf.

Here is a *mourning in Jeruſalem*, and a *mourning of Hadadrimmon*.

The *former* is ſet down by way of *prædiction*, *In that day, there ſhall be a great mourning in Jeruſalem.*

The *latter* is brought in by way of *alluſion*, *as the mourning of Hadadrimmon in the valley of Megiddon*;

don; of both which with *your patience*, by *Gods aſſiſtance*

I begin with the *prædiction*, *In that day there ſhall be a great mourning in Jeruſalem*, in which there are four circumſtances expreſſed; namely, the *Quid*, that there ſhall be a *mourning*; the *Quantus*, that it ſhall be a *great mourning*; the *Ubi*, that this *great mourning* ſhall be in *Jeruſalem*; and the *Quando*, that it ſhall be *in that day*. But there are *other* circumſtances, ſuch, as though not expreſſed, muſt be *ſupplyed* for the right underſtanding of this *Propheſie*, namely, the *Quare* and the *Qualis*, the *occaſion* and the *kind* of this *mourning*. *Gen.* 1.

1. We need not go far to find out the *occaſion* of this *mourning*, the *preceding* Verſe will informe us in the *laſt* clauſe, where it is ſaid, *they ſhall mourn for him*, by which it appeareth to be for ſome *perſon*; the clauſe *before* that ſaith, *They ſhall look upon me whom they have pierced*, by which is evident, that it was the *piercing* of ſome perſon which ſhould occaſion this *mourning* in them who did it; and if you would know whom, the *him*, and the *me* intends, the *firſt* clauſe of that Verſe tells you, it is the *I* who ſaith, *He will pour his ſpirit upon the Inhabitants of Jeruſalem*, and he as the *foregoing* words expreſſe, is the *Lord Jehovah*; ſo that the meaning of theſe words is, that there ſhould come a *time*, when the *Jews* ſhould bitterly *bewaile* their *hainous* ſinnes, by which they had not only *offended* but *grieved*, *grieved* but *vexed*, *vexed* but (as much as in them lay) alſo *pierced the holy one of Iſrael*. And if you pleaſe further to caſt your eyes on that *paſſage* in St. *Johns Goſpel*, whence you Verſe 10.

have a *Quotation* of those words in the former Verse, *They shall look upon him whom they have pierced,* and an *application* of them to *Christ*, upon the occasion of the *Souldiers piercing* him with a *speare*; we thereby learn, that the *particular* sinne of *piercing* and *crucifying* the *Messiah*, shall be the *occasion* of this *mourning*.

Joh. 19. 37.

2. But *further*, whereas

First, The *prophesies* in *holy Writ* are of *two* sorts, namely, *threats* and *promises*, both which are fitly *signified* by those two words, *burden* and *vision*, (though sometimes promiscuously used) *threats* being *burdens of wrath*, and *promises visions of peace*.

Secondly, There is a *double mourning* for sinne, *penal* and *penitential*, the *one* whereof is *forced* and *involuntary*, the *other free* and *voluntary*; the *one* a *mourning of desperation*, and the *other* of *contrition*. It is to be *enquired*, *which* of these *mournings* is here intended; the *answer* to which is *returned* by *Expositors*, both wayes, and accordingly this *prediction*, may be looked upon either as a *threat* or as a *promise*.

1. The *Ancients* seem to incline to the *former* construction, as if the *meaning* of the words were, *In that day*, that is, *Die vindictæ divinæ*, in the *day of Gods vengeance* upon them for their *sinnes*, and especially for that sinne of *piercing Christ*, *there shall be a mourning in Jerusalem*, by reason of the *calamities* which should overwhelme them. To this purpose *Theodoret* where he saith, (speaking of *Christs-crucifiers*,) *when they shall not long after see him coming with Majesty*, τὴν ὁικείαν πυέφρεσύνην θρηνήσουσι, *They shall, though*

Theod. in loc.

to

too late, bemoan their own folly and madneſſe: and not *unlike* is that of St. *Jerome, Tunc dolebunt à ſe crucifixum, cum viderint in claritate regnantem, They ſhall then bewaile him whom they crucified through envy, when they ſhall behold him reigning in glory.* This *prophecy* in this *ſenſe*, is the ſame with that of our *Saviour, Then ſhall appear the ſign of the Sonne of man in the Heavens, and all the Tribes of the earth ſhall mourn*; and with that of Saint *John, Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all kindreds of the earth ſhall wayle becauſe of him.* This *prediction* began to be accompliſhed in that *day*, when *Chriſt* came in *power* to execute *vengeance* on *Jeruſalem* by the *Romane Army*; at which time no doubt they ſadly experienced the fatall *ruine* which they had imprecated upon themſelves, *His blood be upon us.* Though the *finall* accompliſhment ſhall not be till the *laſt* and great *day* of *judgement*, when he ſhall come in *perſon* to inflict that heavy doome of *condemnation*; not only upon thoſe who *crucified*, but *all* who *reject* him: at which time, it is *impoßible* to *imagine*, what *weeping, wailing* and *gnaſhing of teeth*; what *howling, roaring* and *wringing of hands*; what *deſpaire, horrour* and *aſtoniſhment*; what a bitter *mourning* and *lamentation* there ſhall be.

Hieron. ibid.

Matth 24. 32.

Rev. 7. 1.

Matth. 27. 25.

I would to *God*, this were *ſeriouſly, ſpeedily* and *ſadly* thought on, by all ſorts of *impenitent* ſinners; That as *they* have their *day* of *ſinning*, *God* will (ſooner or later) have his *day* of *puniſhing*: and as the *day* of a ſinners *impenitency* is a day *of carnal rejoycing*; ſo the day of *Gods* vengeance ſhall be a day of *bitter mourning, Woe unto you, ſaith our bleſſed Saviour, who*

Luk. 6. 25.

now laugh, for you ſhall mourn and weep: Upon which words St. *Auguſtine* occaſionally thus gloſſeth, *Quod in gaudio videntur ſerere, neceſſe eſt illis in luctu & lachrimis recipere. It is impoſſible, but that wicked men, though they ſeem to ſow with joy, ſhould reape in ſorrow*; and however *ſinne* may be ſweet as *honey* in the *mouth*, it ſhall be *bitter* as *gall* and *wormwood* in the *belly*. The *Author* of the *Book* of *Wiſdome* paſſionately ſets forth, the *deſpairing* language which the wicked utter at ſuch a *time*, *Groaning for anguiſh of ſpirit, they ſhall ſay within themſelves, we wearied our ſelves in the way of wickedneſſe and deſtruction, yea, we have gone through deſerts where there is no way: for as for the way of the Lord we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? all theſe things are paſſed away as a ſhadow*, &c. I, the *pleaſure* of ſinne *paſſeth* away, but the *ſting remaineth* to torture the ſinner to eternity. Believe me (brethren) *ſin* is *big* with *ſorrow* and *ſhame*, which it muſt *bring forth* at the *appointed* time, *In that day there ſhall be a great mourning*.

Aug Serm. 4. de Sanct.

Wiſd. 5. 7, 8, 9.

2. But though this be an *uſefull* meditation, I conceive the *other* to be the moſt *genuine* Interpretation, which conſtrueth the *mourning* here ſpoken of to be *penitentiall*. Indeed ſome *Expoſitors* glance at the *mourning* of the *women*, which was *in die paſſionis*, in the *day* of our Saviours *paſſion*, when beholding his *ſorrowes*, their *bowels* yearned, and their *eyes* melted with tears, at which *time* alſo, others of the *ſpectators ſmote their breaſts*, and were *aſtonied*. But this *mourning in Jeruſalem* was to be (as appeareth by

Luk. 23. 27, 48.

by the former Verſe) not by the *ſpectators*, but the *actors* in that cruell Tragedy, thoſe who *pierced him*: and ſince it is ſet down as an *effect* of the *Spirit of grace and ſupplication*, (or as ſome read it *lamentation*) which was to be *poured* out upon them; it cannot rationally be *expounded* any otherwiſe, than to intend that *godly* ſorrow which ſhall in that day, that is, *die converſionis eorum*, in the *day* of their *converſion*, be *expreſſed* by them for ſo *hainous* a crime.

As it is here *foretold*, it was afterwards *accompliſhed*. On the *day* of *Pentecoſt* the *Spirit* of *God* did in a *viſible* and *glorious* manner, deſcend upon the *Apoſtles*, to furniſh them with *gifts*, and fill them with *courage* for preaching the *Goſpel*. At that *time*, *one* of the *Apoſtles* St *Peter* preached to the *Jews*, and ſet before them the *hainouſneſſe* of the *fact* which they had committed, and *when they heard this* (ſaith the *Penman* of the *Acts*) *they were pricked in their hearts, and ſaid to Peter and the reſt of the Apoſtles, men and brethren what ſhall we do?* Whileſt they *heard* St *Peters Sermon*, the *Spirit* of *grace* was *poured* upon them, and ſo at once their *ears*, their *eyes* and *hearts* were *opened* to *hear* reproof, and *ſee* and *bewail* their *wickedneſſe*. Nor was it a ſlight and *ſuperficiall* ſorrow, but a *great* and *deep* mourning: ſo *deep* that it went to their *heart*; and ſo great, that according to the *Emphaſis* of the *Greek* word, κατανύσσω, *there* uſed, it was as if *the ſharpeſt points of many poiſoned Daggers, and Scorpions ſtings, had been all at once faſtned in their hearts*; And of the *word here* uſed by the *Septuagint*, it was ſuch a *ſorrow* as did *cut*, and vexe, and *wound* their ſpirits: nor yet was their *ſorrow* confined to

Act. 2. 37.

κοπετὸς quaſi κοπτὸς ἀπὸ τοῦ κόπτω ſcindo.

to their *hearts*, but it *breaketh* out at their *lips*, and no doubt teſtified it ſelf in their *geſture*, for the *Hebrew* word in the *Text* properly refers *ad externum geſtum*, to the *outward behaviour*. They that had *ſhed the bloud of Chriſt* by the *inſtigation* of the Devil, *ſhed tears* by the *effuſion* of the *holy Ghoſt*; and as they had *cruelly wounded him* to the *death*, they are penitently, *mercifully* by his Word and Spirit *themſelves wounded* with *repentance* unto *life*.

From this *part* of my *Text* thus *unfolded*, give me leave to *preſent* you with theſe *five* Meditations.

1. *The day of a ſinners Turning is a day of mourning*: true *converſion* is ever attended with *contrition*. *Man* is deſcribed by the *Philoſopher* to be *animal rationale riſibile*, a *reaſonable living creature, endued with the power of laughing*; but the *new* man is deſcribed by the *Divine* to be *animal ſpirituale flebile*, a *ſpiritually living creature, endued with the grace of weeping*. When *God* doth *inſpirare*, breath *in* his *Spirit*, the ſinner cannot but *ſuſpirare*, *breath forth ſighs*; when he doth *infundere*, *pour* in his *grace*, the ſinner begins *effundere*, to *pour* out *tears*. *Turn you unto me ſaith the Lord with all your heart, with weeping and mourning, rent your hearts and not your garments, and turn to the Lord your God*: where you may obſerve, that *turning* to *God* muſt be accompanied with *weeping*, *mourning*, and *renting* the *heart* with ſorrow for our ſins, whereby we have *turned from* him: and which *ſeemeth* a riddle, but is an *undoubted* truth, we muſt at *once* turn to *God* with *all our hearts*, and with a *broken heart*; yea that we

Joel 2.12, 13.

may

may *turn* to *God* with our whole heart, we muſt *rent* our hearts.

Indeed on the *one* hand, *converſion* could it be without *contrition*, will not ſerve, *Non ſufficit mores in melius commutare*, ſaith St. *Auguſtine*, *niſi etiam de his quæ facta, ſatisfiat deo per penitentiæ dolorem, humilitatis gemitum, & contritionis ſacrificium*; *It is not enough to amend our manners for the time to come, unleſſe we make ſatisfaction for what is paſt, by the ſorrow of repentance, groans of humility, and ſacrifice of contrition.* But on the *other* hand, it is impoſſible, *true converſion* ſhould be without *contrition*, *Waſh you, make you clean*, ſaith *God* by the Prophet *Iſaiah*, to the *Jews*, to intimate, that we cannot be *made clean*, unleſſe we firſt *waſh* our ſelves with the *tears* of penitential grief. *Godly ſorrow* (ſaith St. *Paul*,) *worketh repentance*, as the ſharp *needle* maketh way for the *thred*. *Converſion* is a *Regeneration*, a *new Birth*, which cannot be without *pangs*, though not in all *alike*, yet in all *ſome*; the *building* which is raiſed *high* muſt be laid *low*, ſo muſt that *reformation* which is to *ſalvation*, be founded in a ſincere *humiliation*.

Aug.

Iſai. 1. 15. 2 Cor. 7. 10.

2. *Mourning* for ſinne muſt not onely be *internal*, but *external*. True, the Prophet *Joel* ſaith, *Rent your hearts and not your garments*, but that muſt be taken as a *comparative*, not an *abſolute* negation. *In that day*, ſaith the Prophet *Iſaiah*, *did the Lord God of hoſts call* to *weeping and mourning, to baldneſſe and to girding with ſackcloth*, where every word refers to *external expreſſion*; *weeping* to the *eye*, *baldneſſe* to the *head*, *ſackcloth* to the *body*; and the *Hebrew* word for *mourning* (the *ſame* with *this* in the *Text*) to the

Joel 2. 13.

Iſai. 22. 12.

behaviour of the outward man. We ſee in *natural* mourning, when the *heart* is *grieved* it will find a *vent.* We obſerve in *civil* mourning what *correſpondency* there is in the *habit:* and think we that *religious* mourning ought not to *ſhew* it ſelf as well as *either*; ſuch I mean (as the *Text* intends) not *cloſet* ſorrow for *ſecret*, but *publick* for *open* ſinnes.

This I am ſure was the *practice* of the *people* of *God* of old, who at the *times* of their *ſolemn* humiliation, were wont to *rend their garments, ſprinkle aſhes upon their heads, put on ſackcloath*, and the like. And if we *reflect* upon the *practice* of the *primitive Chriſtians*, we ſhall find *penetents proſtrate* at the *Church* doore, with *neglected haire, hollow eyes, withered faces, bare feet, begging* the *prayers* of *Saints, waſhing* the *feet* of *Lazars*, never thinking they could *abaſe* themſelves ſufficiently.

But alas! how is the *face* of *Chriſtendome*, eſpecially in *our* parts altered? *Repentance* is grown *ſtately*, and even upon *ſuch* dayes as theſe, and that in the ſolemn *Aſſemblies*, inſtead of *bare feet*, we may behold *naked breaſts*; of *weeping eyes, wanton looks*; of *dejected countenances, patched and painted faces*; of *aſhes upon the head, powdred hair*, and of *rough ſackcloath, gorgeous and fantaſticall attire.* Oh! let us not *deceive* our ſelves with the *pretences* of a *ſorrowfull ſpirit*, whileſt our *outward* behaviour proclaimeth the *contrary:* let us *ſay* what we *will*, and *pretend* what we *can*, I ſhall as ſoon *believe* him to be *ſober* who *reeleth* up and down the *ſtreets*; as him to be *charitable*, whoſe *hands* are not *reached* forth to the *poore*; as him *devout*, whoſe *geſture* is *unreverent* in *Gods* worſhip; or him *penitent*, whoſe

whoſe *poſture* is *bold* when he cometh to *bemoane* his *ſins* before *God*. True it is, the moſt *humble poſture* abſtracted from a *ſuitable frame* of *mind*, is of *no account* with *God*: but it is as true, that that *God* who abhorreth the *vizor*, liketh well the *face* of *repentance*. To *disfigure* our *faces* that we may be *ſeen of men*, indeed is *phariſaical*, but yet with the *penitent publican*, we ought to expreſſe our *fear* by ſtanding *afar off*; our *ſhame*, by hanging down our *heads*; and our *ſorrow*, by beating our *breaſts*. Theſe *external* expreſſions are, *effecta, indicia, & incitamenta*, the *genuine effects, manifeſt teſtimonies*, and *ſtrong incentives* of our *internal* affections. Which way ſoever the *ſoul goeth*, it *draweth* the *body* after it; we cannot *teſtifie* to men our *inward diſpoſition*, but by our *outward deportment*; yea, *rectius in re affectatâ mens conſervatur ſi corpus ſimul adhibeatur, the mind cannot but be more intent upon any ſervice when the body accompanieth it*: that therefore our *ſorrow* may appear to be *hearty*, yea, that the *ſorrow* of our *heart* may be *enlarged* in it *ſelf*, and *teſtified* to *others*; let us not only *grieve* but *weep*, *mourn* but *ſigh*, *break our hearts*, but *beat our breaſts*, and uſe all kind of penitential *expreſſions*.

Matth. 5. 7.

Luke 18. 12.

Ambroſ.

3. *Great ſinning* calls for *great mourning*, *Grandi plagæ prolixa eſt medicina, grande ſcelus grandi indiget ſatisfactione*, ſaith St. *Ambroſe* truely, *violent diſeaſes* require *ſtrong potions*, *feſtred ſores*, *eating coraſives*, and *haynous ſins heavy ſorrow*. *Quam magna deliquimus tam granditer defleamus penitentia crimine minor non ſit*, ſaid St. *Cyprian*, before him, *our repentance muſt not be leſſe than our crime, but how much we have put into the ſcale of ſin, ſo much we muſt put into that of ſorrow*;

Ambroſ. *ad Virg. lapſ.* c. 8.

Cypr. *Serm. de lapſis.*

Not that there can be an *adequation* betwixt the *guilt* of ſinne which is *infinite*, and our *mourning* which how great ſoever can be but *finite*; but that there ſhould be ſome *analogy* and *proportion* between the *meaſure* of the *one* and the *other*. Not that *this* is required *per modum ſolutionis*, as a *payment* of the *debt*, to which our *ſins* oblige us, that muſt be done by *Chriſts blood*, not *our tears*. Could we *weep* an *Ocean*, it were not a *ſatisfactory compenſation* to *God* for the *leaſt offence*, much leſſe for *great faults*; but that hereby we may *expreſſe* that we have a *ſenſe* of *ſin* in ſome ſort *proportionable* to the *haynouſneſſe* of it. Accordingly we find this to be the *practice* of *penitents* in holy Writ, *Manaſſeh was humbled greatly*, St. *Peter wept bitterly*, not *drops* but *rivers of tears ran down Davids eyes*, and *Mary Magdalens* were in ſuch abundance that they *waſhed her Saviours feet*.

2 Chron. 33. 11.
Pſal. 119 136.
Matth. 26. 57.
Luke 7. 38.

There are *too many* who have but *one kind* of *ſorrow* for *all ſin*, and that (*God* knoweth) but *ſlender* neither; when they have told a *lye*, ſworne an *Oath*, or committed any *ſin*, though of a *grievous* nature, A, *God forgive me, I am ſorry for it*, is with them, *ſufficient repentance*. But, *Be not deceived, God is not mocked* with ſuch *ſlight* ſorrow, for *ſuch* offences. Our Saviour ſpeaketh of a *Devil which cannot be caſt out, but by prayer and faſting*, nor can *notorious faults* be *repented* of without *mourning and weeping*. He that falleth into the *midſt* of the River, muſt *ſwim* hard to get to *ſhore*, whileſt he who falls in by the *bank* ſide eaſily *creepeth* up; he that *ſinketh* into the *mud*, muſt take more *pains* to *cleanſe* himſelf, than he that only *ſteps* into a *puddle*. *Idle words* ſhould *trouble us*, but *raſh*

Mark 9. 29.

oaths

oaths must *perplex us*; *unclean thoughts* call for a *ſigh*, but *actual adulteries* for *deep groans*; if we have *drawn iniquity with cords and cartropes*, we must not think to *draw repentance with threds*; if our *ſins* are not only *clouds* but *thick clouds*, we must not look to *eſcape* without a *ſhoure* of tears: excellently St. *Cyprian* expoſtulateth with the *Apoſtate*, *Putas ne tu Deum cito poſſe placari?* &c. *Doſt thou imagine that God will quickly be appeaſed, whoſe Temple thou haſt ſacrilegiouſly violated, and whom thou haſt perfidiouſly denyed? Doſt thou think he will eaſily have mercy on thee, when thou wouldſt not own him to be thine?* And may not the *like* be ſaid of thoſe who *blaſpheme* and *diſhonour* his name by any *groſs* ſinnes. Surely as that *Father* excellently goeth on, *Orare oportet impenſius, diem luctu tranſigere, vigilijs noctes ac fletibus ducere*, &c. *it behoveth* all ſorts of great ſinners, to *pray and beg earneſtly, to ſpend their day in ſorrow, and their night in tears; yea, their whole life in dolefull lamentation, to grovel upon the ground, and rowle themſelves in the duſt, becauſe of their abominations. As our afflictions abound*, ſaith St. *Paul*, *our conſolations abound much more*: it is true here, as our *tranſgreſſions* abound, ſo muſt our *humiliations*; if our *ſins* have been *red as ſcarlet*, our *ſhame* muſt be *red as crimſon*; if our *ſins* have been a *floud*, our *tears* muſt be a *river*. Finally, if the *cry* of our *crimes* hath been as the *roaring of a Lyon*, our *ſighs* muſt be as *loud thunder claps*.

Cypr. L. D.

Id. ibid.

1 Cor. 1. 3.

4. Our greateſt *mourning* for our *ſins* ought to be, becauſe by them we have *pierced God*. That of *Chriſt* to the women, *Weep not for me, but weep for your ſelves*, would in this ſenſe be inverted; we muſt not

Luke 23. 28.

weep ſo much in reference to *our ſelves* as *him*: not ſo much becauſe of the calamity our ſins will bring upon *us*, as the *injury* and *diſhonour* that is done to *God*. What was *Joſephs* argument for *prevention* of ſinne to which he was *tempted*, *How ſhall I do this wickedneſſe and ſin againſt God?* ſhould be our reaſoning in *humiliation* for the ſinnes we have *committed*. *I have done this wickedneſſe and ſinned againſt God*: it was ſo with *David*, who therefore in his penitential acknowledgement, cryeth out, *Againſt thee, againſt thee only have I ſinned*; and with the *prodigall*, who confeſſeth, *Father, I have ſinned againſt Heaven and before thee*. For this reaſon it is that penitential ſorrow is called by St. *Paul* λυπὴ κατὰ θεὸν, a ſorrow *according to God*, becauſe for ſin chiefly, not as it is *inflictum pœnæ, that which brings puniſhment on us*, but *offenſivum Dei, that which is offenſive unto God*.

Gen. 39. 3.

Pſal. 51. 3.

2 Cor. 7. 10.

5. Laſtly, This *mourning* for *Chriſts* piercing is not to be confined to *Jeruſalem*, ſince all, *Gentiles* as well as *Jews* are *guilty* of it. The *Jews* were the *inſtrumental cauſes*, by whoſe *inſtigation*, but all men were the *meritorious cauſes*, for whoſe *tranſgreſſions* he was *pierced*; and therefore ſaith the Prophet *Iſaiah*, *The Lord hath laid on him the iniquity of us all*. It was the *hypocriſie* of our *hearts* that *mocked* him, the *bribery* of our *hands* which *buffeted* him, the *oaths* of our *mouths* that *ſpit in his face*; we *betrayed* him with our wanton *kiſſes*, we *whipt* him with the *cords* of our *oppreſſion*, and *gave him gall* and *vinegar to taſte* by our *intemperance*; our *pride* in *hair*, *apparrel*, *ornaments*, *platted a crown of thorns upon his head*, and *ſtript* him of his *garments*; Finally, our *many mighty ſinnes*, were the *nails*

Iſai. 53. 6.

nails which *pierced his hands and feet*, and the *ſpeare* that was *thruſt into his ſide. The Lord of glory was brought to ſhame* for our *ſhamefull* lives; *The Lord of life was put to death* for our *deadly* ſinnes, *and the word became ſpeechleſſe* for our *crying* ſinnes. So that I may juſtly bring this *home* to every *man* in this *Congregation*, with *Nathans, Tu es homo, Thou art the man* that *pierced ſt Chriſt*; and every one of us, were that *queſtion* put to us *ſeriouſly*, which was to him *ſcoffingly*, *Propheſie who ſmote thee?* may without the *gift* of *prophecying* returne the anſwer, *It is we that ſmote him.* Matth. 26. 8.

And now *methinketh* every one of us ſhould look upon him *whom we have pierced*, and beſpeak him in this or the like *penitent* language, *Bleſſed Jeſus*, my ſinnes *pierced thy ſide, and hands, and feet*, ſhall they not *my heart*; they *bruiſed thy body*, ſhall they not *my ſoul*; they *fetched blood from thee*, ſhall they not *tears from me*; they made *thee heavy to the death*, ſhall they not make *me penitent to life*; the *Heavens were hung in black at thy paſſion*, and ſhall not *I be cloathed in mourning*; the *rock rent and clave aſunder at thy ſuffering*, and ſhall *my heart be more ſtony and obdurate* than the rock. Oh! my *brethren*, let us both *duly meditate* on our *Redeemers ſufferings*, and our *ſins* as the cauſe of thoſe *ſufferings*; and that ſo long, till our *hearts* be not only *bruiſed* but *broken*, our *head* not only become *dew* but *waters*, and our *eyes* not as a *bucket* but a *fountaine* of *tears*.

And thus I have given a *diſpatch* to the *mourning*, which was the *matter* of the *prediction*, I now *proceed* to the *other*, which is brought in by way of *alluſion*, in thoſe words, *As the mourning of Hadadrimmon in the valley of Megiddon.* Gen. 2.

Which

Which words I ſhall deſire you to look upon with a *double* aſpect, to wit, as they are in *themſelves*, and as they ſtand in *connexion*, and accordingly there is a double *aſſertion* to be handled.

The mourning of Hadadrimmon in the valley of Megidden was a *great mourning*.

The *mourning* of *Jeruſalem*, ſhall be as great as the *mourning* of *Hadadrimmon*.

1. I begin with the *abſolute* conſideration of the clauſe which implyeth the *mourning of Hadadrimmon* to be very *great*; in diſcuſſion whereof I ſhall enquire,

What the *mourning of Hadadrimmon in the valley of Megiddon* was?

Wherein it appeared to be a great mourning?

What reaſon there was for the greatneſs of that mourning?

1. In anſwer to the *firſt* of theſe, it will not be amiſs to take notice of the *various reading* of, and *gloſſes* upon theſe words.

1. The *Septuagint* conſtrue *Hadadrimmon* and *Megiddon*, as *appellatives*, and read the clauſe thus, κοπετὸς ἐσσὺν ἐν πεδίῳ ἐκκοπτομένης, *of a pomegranate cut down in the fields*, of which reading the *Greek* Fathers give a *double* conſtruction. *Theodoret* borroweth the *alluſion* from the *noiſe* which the *woodcleaver* maketh, when in *hewing* down a *pomegranate* or any *other tree*, he *fetcheth* as it were a *groan* at every *blow* he maketh: but St. *Cyril* more probably conceiveth, that it *alludeth* to the *grief* of the *owner*, whoſe *Orchard* of *pomegranates* is *cut down* againſt his *will*; as we have ſometimes beheld in the *late* war, a goodly *Grove* or *Orchard*

Theod. } in loc.
Cyril }

chard for the *ſafety* of an adjacent *Gariſon hewed* down, to the *ſorrow* of the *poſſeſſour*.

2. The *Generality* of *Interpreters*, and moſt *probably* conſtrue *Hadadrimmon* and *Megiddon* to be *proper* names, but yet with variety.

By the more learned among the *Hebrews* ſaith *Vatablus*, *Hadadrimmon* is thought to be the name, *cujuſdam viri inſignis ac clari, of ſome famous and eminent perſon*, who was cut off at *Megiddon*, to the great ſorrow of the people. The *Caldee Paraphraſt* takes it to be the *name* of him, who ſlew *Ahab* the Son of *Omri*: But S. *Hierom* and moſt *rationally* conceiveth it to be the name of ſome *Fort*, or *Town*, or *Village*, near to *Megiddon*. We read in the Story of the *Kings*, that *King Joſiah going forth againſt Pharaoh Necho King of Ægypt, was ſlain by him at Megiddon*; and conſequently the *mourning* in the *valley* of *Megiddon*, is the *mourning* for *Joſiah*, who was there ſlain: And it is called the *mourning of Hadadrimmon*, either becauſe *near* that *place* he received his *deaths wound*, or in that *place* the *mourning* for him *began*.

Vat.

Cald. Par.

2 King 23. 29.

2. That which is *next* to be reſolved is, *Wherein* this *mourning* appeareth to be *great*? The *Anſwer* to which is returned from that in the *Chronicles*, *And all Judah and Jeruſalem mourned for Joſiah, and Jeremiah lamented for Joſiah, and all the ſinging men and the ſinging women ſpake of Joſiah in their lamentations to this day, and made them an Ordinance in Iſrael, and behold they are written in the Lamentations*. Where we may obſerve the *greatneſſe* of the *mourning* in *three* reſpects, namely the *meaſure*, the *extent*, and the

2 Chron 35. 24, 25.

duration: It was *Luctus intenſus, publicus, perpetuus, a vehement, a common, a permanent,* and conſequently a *great mourning.*

אבל 1. The *mourning of Hadadrimmon* was a very *intenſe mourning:* the *firſt* word which is there uſed, ſignifieth to mourn as one doth, *ob rei chariſſimæ amiſſionem, for parting with what is moſt dear;* and certainly where there is a *dearneſſe* of *affection,* there cannot but be an *exceſſive lamentation:* The *Greek* there rendreth it ἐπίθρηνον, a *word* very *ſignificant* alſo to note an *high* degree of *ſorrow.* It is not unworthy our *obſervation,* that the *two* preceding *ſimilitudes* of a *firſt-born* and *onely Son,* are deſigned to expreſſe *intenſiveneſſe* of *ſorrow:* for though that *conceit* of St. *Hierom* be *ingenious,* that *he* whom they *pierced* was *unigenitus proprietate naturæ, & primogenitus à mortuis reſurgentium, the only begotten by the propriety of his divine nature, and the firſt begotten of them that riſe from the dead, the only Son of his Father, and the firſt born of his Mother,* and that in that reſpect there is a *congruity;* yet doubtleſſe the true *reaſon* of uſing thoſe *compariſons,* is upon the account of the *mourning.* The loſſe of *any Child,* much more of a *Son;* of a *younger,* but eſpecially of the *firſt-born;* of *one* among *many,* chiefly of an *only Son,* cannot but be matter of exceeding *grief:* and yet as if theſe were not *full enough,* here is *another* ſimilitude annexed, which therefore doubtleſſe was a ſorrow *exceeding* the former, and conſequently *this mourning of Hadadrimmon* was very *intenſe.*

Hieron. in loc.

2. Yet further this *mourning* was *great* in the *extent,* becauſe a *common and publick mourning:* The *mourning*

ing might begin at *Hadadrimmon*, but it went through all *Judah and Jeruſalem. Countrey* and *City*, *rich* and *poor*, *high* and *low*, *People* and *Prophets*, (for *Jeremiah* is mentioned in particular) do all *bemoan* his *death*: Indeed *all* were *concerned* in his *death*, fit it is that *all* ſhould *ſhare* in the *ſorrow*: a *publick loſſe* calls for *publick mourning*.

3. Adde to this, that it was a *continued mourning*: *It was made an Ordinance in Iſrael*, either that every *year* there ſhould be a ſorrowfull *commemoration* of him, or that the *ſinging men and the ſinging women*, ſhould upon all mournfull occaſions *ſpeak of him in their lamentations*: yea to *perpetuate* the *mourning*, *Jeremiah* compoſed *Lamentations*, which ſome conceive to be that which is *extant*, thoſe *words* ſeeming very *appoſite* to *Joſiah* where it is ſaid, *The breath of our Noſtrils, the annointed of the Lord was taken in their pits, of whom we ſaid under his ſhadow we ſhall live among the Heathen.* But the whole *ſcope* of that *Book* plainly refers to the *Captivity*, which was *after Joſiahs death*, and therefore it was *ſome other* which *Jeremy* compoſed, thereby endeavouring that what *Venus* ſaith in the *Poet* concerning her *Adonis*,

Lam. 4. 20.

Ovid. Metam. l. 10.

-------Luctus monumenta manebunt.
Semper Adoni mei repetitaq; mortis imago,
Annua plangoris peragent ſimulamina noſtri.

the mourning for *Joſiah* might be continually *renewed*. No wonder if upon all theſe conſiderations, *in progreſſu temporis abiit in proverbium*, as one well obſerveth, it became a *Proverb* among the *Hebrews*,

planctus Hadadrimmon, as *planctus Adonidis* was among the *Gentiles*, and both designed to expresse an exceeding great sorrow.

3. But why this *great mourning of Hadadrimmon?* that is the last *Question*, which when *answered*, we shall find that it was not a *foolish humour*, *fond passion*, but a *just* and *rational*, though a *great mourning*.

More *particularly* there are *eight* Considerations, which did serve to *greaten* the *mourning of Hadadrimmon*.

1. The *occasion* of their *mourning* is *Death*: not a slight *wound* that might be *healed*; not taking *captive*, for which a *ransome* might have been *accepted*, but *death*, from which there is no *return* to life: When we *mourn* for the *dead*, we mourn (in this respect) as *without hope* of *enjoying* their *society* any more in this *world*, and therefore no wonder if it be in a *great* measure.

2. The *death* which occasioneth this *mourning*, is of a *King*: Know you not (saith *David* concerning *Abner*) *that a great man is this day fallen in Israel*, yet he was far inferiour to a *King*. *Howl ye Firre-trees*, (saith the *Prophet*) for the *Cedar* (a *tall and stately Tree*) *is fallen*: The King is not only *superiour*, *but supream in his Kingdome*, so that when *he dieth*, the *Sun* as it were *sets*, fit it is a *night of sad mourning* should follow. *Thou art worth ten thousand of us*, *say the people to King David*, not *flatteringly* but *truly*; as *one Sun* is worth *ten thousand Stars*, *In uno Cæsar insunt multi Marij*, *there are many Mariuses in one Cæsar*: so that *in mourning for a King*, we mourne not

2 Sam. 3. 18.

Zech. 11. 2.

2 Sam. 18. 3.

not for a *mean* but *a great Perſon*; nay, not for *one*, but *many thouſands* at *once*. What heart ſo *hard*, which will not mourn *bitterly* to ſee *ten thouſand* men lye dead in the fields?

3. The *King* whoſe *death* is bemoaned, was *their King* who mourned for him, it was the *King of Judah* whom *all Judah lamented*. *Behold we are thy bone and thy fleſh*, (ſaid the *Tribes of Iſrael to David*,) ſo may all people ſay of their own *native King*; can it chooſe but *grieve* a man to have his *bone broken*, or *fleſh mangled*; yea, what the *head* is to the *body*, that is the *King* to his *Kingdome*, if *any one* of the *members* be in *pain*, *the reſt* are *ſenſible* of it, but ſurely *all of them* cannot but be affected when the *head* is to be *cut off*. 2 Sam. 5. 1.

4. This their *King* whoſe *death* they bemoaned was a *good King*, and that muſt needs *aggravate* their *mourning*. The *Chaldee paraphraſt* maketh mention here, of a mourning for *two Kings*, *Ahab the ſon of Omri*, and *Joſiah the ſon of Ammon*. *Ahab* was a *wicked King*, and yet lamented; it ſeemeth he is a *very bad King*, for whoſe *death* the *people* have not cauſe to *mourn*. *Joſiah* was a *good*, a *very good King*, (*how good* will appear anon,) no wonder if there were a *great mourning*. Thoſe *characters*, The *light of our eyes*, and The *breath of our noſtrils*, though in ſome ſort they *belong to all*, yet more eſpecially to *good Kings*: well may our *eyes weep* when their *light is put out*, and *we ſigh*, when the *breath of our noſtrils is ready to expire*. A *good King* is, *Paſtor populi*, *the Shepheard of the people*, no wonder if the *ſheep be ſcattered*, when the *Shepheard is ſmitten*. *Pater patriæ*, Cald. Parap.

The Father of his Countrey, well may the *children grieve* when *their Father dyeth*. *Sponſus Eccleſiæ, The Bridegroome of the Church*, and ſhall not the *Briae mourn* when the *Bridegroom is taken away*.

5. The death of this good King of *Judah* was *untimely* in the *flower* and *ſtrength* of his age. Had he dyed as *David* did when he *was old and ſtricken in years*, it might juſtly have been expected, but to dye *in the midſt of his dayes*, whilſt he was *young*, was ſadly to be lamented.

6. This *early death* was not by *ſome diſeaſe*, but by
2 King 23.26. *ſlaughter*. Had he with *Aſa* been *diſeaſed in his feet*, or any other part of his body, and *dyed in his bed*, it were not ſo dolefull; but *to be ſnatcht away* whilſt he was in *full vigour and health of body*, could not but be matter of ſad complaint.

7. This *violent and immature death* was that which *their ſins* brought upon him. *This good King* uſed his utmoſt endeavour to *quench* the *fire* of *Gods diſpleaſure*;
2 King. 22.30. but notwithſtanding *(ſaith the Text) The Lord turned not from the fierceneſſe of his great wrath, wherewith his anger was kindled againſt Judah*: and accordingly he *began* the *execution* of his wrath, in bereaving them of ſo *good a King*; and had they not reaſon to *mourn* for *his death*, whenas it was that which *their own ſins* had *accelerated*.

8. Laſtly, The *fall of this King* was a preſage of *fatal ruine to this Kingdome*, what the *pillar* is in the *houſe*, the *corner ſtone* in the *building*, that is, a *pious King* to *his people*; and ſurely as the *removing* of the pillar, and *taking away* of the corner ſtone, *weakneth the edifice*, ſo doth the *death of ſuch a King* (eſpecially)

ſhake

ſhake his Kingdom. Beſides *God* had declared by *Huldah the Propheteſſe*, to this *King* and *people*, That *he would gather him to his Fathers in peace, that his eyes might not ſee all the evill which he ſhould bring upon Jeruſalem*: whereby is clearly implyed, that ſoon after his *departure*, *evil* ſhould *come* upon them, and had they not *reaſon* bitterly to *lament his death*. So that to *ſum* it up, ſince it was not *captivity* but *death*, and that not *late* but *early*, *natural* but *violent*, of no *mean man* but a *King*, and he not a *ſtranger* but a *native*, not a *Tyrant* but a *good King*; and this both the *conſequent* of their *ſins*, and *forerunner* of their *ruine*, juſt cauſe there ſhould be a *great mourning of Hadadrimmon in the valley of Megiddon.* 2 Chron. 34. 28.

2. There remaineth *nothing* now to be *diſcuſſed* in *reference* to the *Text*, but the *particle* of *ſimilitude As*, which knits the *two* mournings together by way of *reſemblance* of *one* to the *other*, and foretels, that *the mourning in Jeruſalem ſhould be as great as that of Hadadrimmon.*

The mourning of Hadadrimmon (as you have already heard) was *great in three reſpects*, but as the known *ſaying* is of *ſimilitudes* in *general*, that *they do not run upon all four feet*; ſo I may ſay of this in *particular*, it doth not hold *in all three.*

The mourning of Hadadrimmon was *general*, ſo was *not this in Jeruſalem*, the *greateſt* part of the *Jews* remained *obdurate*, and ſo *continue* to this *day*. But as the *mourning of Hadadrimmon* was *perpetual*, ſo no doubt was the *mourning* of the *converts* in *Jeruſalem* to their *dying* hour. And in the *myſtical Jeruſalem*, the *Church* of *Chriſt*, the *mourning* for our *crucified Jeſus*, ſhall continue to the *worlds end.* And as to that

that which the *similitude* chiefly *aims* at (being as it were the *edge* of the *knife*) the *measure* of the mourning; this particle *as*, is not only a *note* of *quality*, but *equality*, nay, *redundance*, and intimateth, that the *sorrow* for *Christ pierced*, should be *as great*, nay, *greater* than that which was for *Josiah slain*, and good *reason* upon a *double* account.

1. *The mourning for Josiah*, was by *them* who were only *spectators* of his *death*, yea, *assistants to him in the battell*; whereas *these* were the *enemies of Christ and actors* in that *dismal Tradegy*, who had so much the more cause to *weep bitterly*, for that *blood* whereof themselves were so *deeply guilty*.

2. Besides (which is *principally* considerable as it was said of *Solomon*, so may I of *Josiah*, *Behold a greater*, ey, and a *better* than *Josiah* is *here*, *one of whom* Luke 11. 31. he was but a *Type*, and *to whom* therefore far *inferiour*: so that what it was said by *Lamech* of *Cain* and *himself* Gen. 4. 24. in case of *vengeance*, may be fitly used concerning *Josiah* and *Christ* in case of *sorrow*: If *Josiah* were to be lamented *seven fold*, truly *Jesus seventy times seven*, *the guilt of his blood* being not *seventy times* onely, but *seven thousand times seven*, yea, *infinitely greater* than that of *Josiah*.

That which I shall *observe* from hence is, that whereas *the cause* of the *mourning of Hadadrimmon* was *an evill* of *affliction*, and the *cause* of the *mourning in Jerusalem* was *an evil of sin*, *Our sorrow for sin ought to be as great, nay, greater than for any outward trouble whatsoever*. It is very *considerable* to this purpose, that the *Prophet* maketh use of so many *comparisons* drawn from our *mourning* for *worldly* losses, and those of the *saddest* nature

nature; as if *one, two,* nay, *three* were not *ſufficient* to expreſſe the *greatneſſe* of that *ſorrow* which ought to be for our *ſins.* The *truth* is, the *leaſt iniquity* is a *greater evill* than the *greateſt calamity,* and conſequently the *committing of the one,* ought to be matter of *ſadder* lamentation, *than the ſuffering of the other.*

But alas! how *unlike* is our *practice* to this *prediction?* how far *ſhort* is *our mourning for ſin,* of *our worldly ſorrow?* if *God* be pleaſed to *take* from us any *near* or *dear relation,* any *earthly* comfort whatſoever, we are ready to *fall* into a *bitter* paſſion, and *mourn* even to *murmuring*; but though we *provoke* our *gracious God* by our *ſins,* we paſſe it over with *little* or *no contrition.* Like *Uliſſes,* who *wept* more for the *loſſe* of his *dog* than his *wife,* and that *Citizen,* who was more grieved for the loſſe of *his Hen called Roma,* than the ruine of *the City called by that name:* we can weep *flouds of tears* for the *miſeries we endure,* whenas we have ſcarce *a tear at command* for *the iniquities we commit.*

Oh! let us be exhorted to *heighten* and enlarge our *mourning* for our *ſin,* and as thoſe *Diſciples* prayed, *Lord increaſe our faith,* ſo let us, *Lord increaſe our repentance.* It is eaſie to *exceed* in *worldly,* but not in *godly ſorrow:* Let our *tears* for *afflictions* be only to the *ankles,* but let thoſe for our *tranſgreſſions* be to the *knees,* nay, *chin*; they cannot be too *high* unleſſe *over head and ears.*

I muſt not ſhut up this without a *ſalve* for *weak* Chriſtians, who may perhaps conclude *againſt* themſelves as *deſtitute* of *godly mourning,* becauſe they are ſometimes more *affected with,* and *afflicted for worldly* troubles.

In *order* to which I ſhall propoſe this *threefold* conſideration.

1. If our *mourning* be not *greater intenſively*, yet it may and muſt be *extenſively* for *our crimes* than *our croſſes*; our tears for a *worldly misfortune* may be like a *land-floud, more violent*; but for *ſin*, they muſt be like a *river, more permanent*.

2. Though our *mourning* be *greater* for *afflictions expreßively*, yet it may and muſt be greater for *tranſgreßions appretiatively*. There is a *ſenſitive* and there is a *rational ſorrow* that maketh a *great noiſe* whilſt *ſhallow*, whereas this being *deep* is *ſilent*. We have oft-times heard one *ſick* of the *gout* or *toothach*, *roar* extreamly, whilſt he that is *ſick* (perhaps) of the *plague*, ſaith nothing, and yet this *latter* doubtleſſe is *inwardly more ſorrowfull*, by how much the *diſeaſe* is more *deſperate*; our *paßion* may *break* forth more *violently* upon ſome emergent *loſſe*, and yet our *will* may be far more *diſpleaſed* at the *ſin* we have *acted*, than the *comfort* we have *loſt*.

3. Laſtly, If our *godly mourning* be not ſo great, *effectu in act*, yet I hope it is, and certainly it ought to be greater *affecta in deſire and endeavour*. If we cannot mourn *ſo much as we ought*, let us *mourn* that we *can mourn no more*, and let us to our *utmoſt*, ſtrive that our *penitential* ſorrow may exceed all *other* whatſoever.

And thus I have done the *Compoſers* part in *ſetting* as it were the ſeveral *letters* of my *Text*; I ſhall now endeavour to perform the *Printers* in *laying* on the *ſheets*, and as it were *preßing* it *home* by a *punctual* and *particular* Application, to the *dolefull occaſion* of this *dayes* ſolemn *Aſſembly*. This

This *Scripture* (as you have already heard) ſpeaketh of a *double mourning*, The one, *principal and directly intended*, to wit, *mourning* for *Chriſt the King of Kings and Lord of Lords, who was pierced to death by nails upon the Croſſe.* The other *collateral and alluſively applyed*, to wit, *mourning for Joſiah King of Judah, who was ſhot to death with an arrow in the fields.* And *loe*, this *day* minds us of a *third mourning*, to wit, for *Charles the Firſt*, *King* of *England*, *Scotland*, *France* and *Ireland*, *who was ſentenced to death, and executed upon a Scaffold by an Axe.* That as *he* was a *Martyr cloathed in red*, ſo *we* ſhould be *mourners cloathed in black.*

The *mourning* in the *Text* as it was for *two perſons*, ſo it was *of two ſorts*, a mourning of *contrition* for the *horrid crime of piercing Chriſt*; and a mourning of *compaſſion* for the *untimely ſlaughter of Joſiah*, both of theſe meet together in *that mourning* which *this day* calls for.

Here is *damnum irreparabile, a loſſe, a grievous loſſe*, ſuch as could hardly be *repaired*, and that calls for the *mourning of Hadadrimmon.*

Here is *crimen incredibile, a crime, an hainous crime*, ſuch as will not eaſily be *believed*, and that calls for the *mourning in Jeruſalem.*

Oh! let us *mourn* this day with the *mourning of Hadadrimmon*, for the loſſe of *Charles the Firſt*; and well we may, if we obſerve the *parallel:* For

Charles the Firſt is dead.] *Thoſe* who firſt raiſed a *rebellious Army* againſt him, went ſo far as to *ſecure*, (that is, in plain Engliſh, to *Impriſon* him,) and their *Army* will not *ſtay* there, they go on to *Behead* him.

King *Charles* his Book, *chap.* 28.

Indeed as *himſelf* tells us, there are but *few ſteps* between the *Priſons and Graves of Princes*, but yet whilſt only a *Priſoner*, there was hope of being *releaſed*. *Charles the Second, our gracious Soveraign that now is*, was for many years *baniſhed* from his *Territories*, *an Exile* in forreign parts, and is through *Gods mercy reſtored*; *but Charles the Firſt is dead and gone, never more to appear upon earth.*

Beſides, *He whoſe death we bemoan*, was no leſſe than a *King*, *one of the greateſt Monarchs in Europe*, was *our King* by the indubitable *right* of *ſucceſſion* to the *Crown*. And he *dyed* not in an *old decrepid age*, but in the *ſtrength of his manhood*, having not lived a *Decad of years* more than *Joſiah*; and being of that age of *forty eight* ſo *vigorous*, as that he was likely to have lived beyond *this time*. Nor did he dye the *common death* of *men*, in *his bed*, but that of *Malefactors*, *upon a Scaffold*: where (by the *way*) the ſtrange *providence* of *God* would be *obſerved*, *Oliver the Wolfe dyeth in his den*, whilſt *Charles the Lamb is brought to the ſlaughter.*

But though theſe *thoughts* may juſtly *move tears*, yet there are other *Conſiderations* far *more cutting*.

Such is *that* which fixeth our *eyes* upon, not ſo much the *greatneſſe* as the *goodneſſe of King Charles the Firſt*; in reference to which I ſhall not *doubt* to *ſay*, and ſaying to make it *good*, that he was *another Joſiah*. To which end I muſt intreat you to *ſit* down, whilſt I ſhall let you ſee how clearly the various *lineaments* of the *one* are to be *diſcerned* in the *other*.

1. We do not find any *groſſe perſonal crime* laid to *Joſiahs* charge. It is ſaid by the *ſon of Syrack*, that except

except *David, Hezekiah,* and *Josiah,* all the *Kings of Judah* were *defective,* he meaneth apostatizing from *God* to *Idols:* otherwise we know *David* was *grosly* culpable in the matter of *Bathsheba* and *Uriah,* but no such sins are fastned upon *Josiah.* His act indeed of going to *war* with *Pharaoh Necho* is *questionable,* but at worst we must call it a *sin of ignorance,* since no doubt, he that *believed* and *trembled* at the *book* of the *Law,* would not have gainsaid *Pharaoh Nechos* dissuasion, had he been *sure* that what he *spake,* was *from the mouth of the Lord.* But as to those *vices* which too often *Kings,* especially *whilst young,* indulge unto; we read not that he is *charged* with them. Such an one was *Charles the First, unspotted* either with *incontinence* or *intemperance,* so that even his most *malicious* enemies could not *lay* either to his *charge*; indeed, he was an *exemplary pattern* of the *contrary virtues.* Eccles. 49. 5.

2. It is said of *Josiah, he did that which was right in the sight of the Lord, and declined neither to the right hand nor to the left.* This was verified in *Charles the first,* who declined in matter of *practice* both *hypocritical precisenesse,* and *prophane licentiousnesse,* and in matters of *Religion,* turned neither to the *faction of the Schismatick,* nor the *superstition of the Papists:* for which cause he commended the *Church of Englands Religon* to his *Son Charles the Second, as keeping* (to use his own *language better* than which I cannot) *the middle way between the Papists superstitious Tyranny, and the meanness of fantastick Anarchy.* 2 Chron 34. 2. King *Charles* his Book, *chap.* 27.

3. *Josiah* was very *solicitous* to raise *money* and *provide workmen* for *repairing the house of the Lord,* which

had been long *neglected* and much *decayed.* Great was the *zeal* of *our Charles* in this reſpect, witneſſe that *Mother-Church* of St. *Pauls* in our *Metropolis,* to which *himſelf* contributed very *largely,* he *excited* many *others;* and in the *repairing* of which he had made a faire *progreſſe.* And though the *iniquity* of the *late times,* (perhaps as well out of *ſpleen* againſt *him,* as *irreverence to God,*) hath *debaſed, defaced,* and almoſt *ruined* it, by making it at once a *den of thieves,* and a *ſtable for beaſts:* Yet (I hope) the *piety* of this *preſent age* being ſo highly *encouraged* by our *Soveraigne* that now is, will make haſte to *fulfill* that religious *deſign* in *reedifying, beautifying,* and *reſtoring* it to its priſtine *ſplendor.*

4. *Joſiah* had a great regard to the *Prieſts and Prophets of the Lord,* it is ſaid of him, that *he ſet the Prieſts*
2 Chron 35.2. *in their charges, and incouraged them in the ſervice of the Lord:* he adviſed with *Hilkiah* the *high Prieſt,* ſent to *Huldah the Propheteſſe;* and *Jeremiahs* lamenting his *death,* intimateth, that he *countenanced* him in his *life;* yea, he would not *ſuffer* the *dead bones* of the *man*
2 King.23.18. *of God* to be *touched.* How *juſtly* may it be ſaid of our *Charles?* upon all occaſions he *ſhewed* himſelf a *faſt friend* to the *Clergy;* he counted them *worthy* of the *double honour,* both of *Reverence* and *Maintenance,* and therefore would not *ſuffer* either *contempt of their Office,* or *alienation of their Revenues.* Hear his own *words,* which we all know were *ſeconded* with his *deeds.*
King *Charles* Book, chap. 24. *I am ſo much a friend to all Churchmen, that have any thing in them beſeeming that ſacred Function, that I have hazarded my own intereſts chiefly upon conſcience and conſtancy to maintain their Rights, whom the mere I*

looked

looked upon as Orphans, and under the ſacrilegious eyes of many cruel and rapacious Reformers; ſo I thought it my duty the more to appear as a Father, and a Patron for them in the Church. No wonder if the *Jeremiahs* of the Land *mourned bitterly* for the loſſe of ſuch a *Patron*.

5. *Joſiah* was very carefull to *reſtore* the *worſhip* of *God* to its *antique* and *primitive* adminiſtration; as *appeareth* in that famous *Paſſeover*, which was *celebrated* by *him* and his *people*, according to the *Ordinance* of *Moſes*, and at the *obſervation* of which, that it might be the more *ſolemn* and *ſplendid*, were the *Singers* imployed according to the *Command* of *David*. It was not for nothing, that the name *Joſiah* was given him, which according to the moſt probable *Etymology* I have met with, is as much as the *fire of the Lord*. He was indeed *ignis Dei*, and that both *conſumens* and *conſummans*: *The fire of his zeal did purge the Land from that idolatry which had been committed, breaking down the Altars of Baalim, the Images that were in high places, cutting down the groves, and the carved and molten Images and Idols that were in the Land*; and withall, it did *renew* and *refine* the *worſhip* of the *true God*, which had been *diſuſed* and *depraved* in his *Predeceſſors* Reigns.

אש רה

2 Chron. 34. 45, &c.

It is likely *ſome* of our *fanatick zelots*, will be ready to blame *King Charles*, for not imitating *Joſiah* in pulling down thoſe *things* and *places* which had been abuſed to *Romiſh ſuperſtition*, as he did thoſe which had been the *inſtruments* of *Heatheniſh Idolatry*. But truely *ſuch zeal* had not been a *divine fire*, but *wilde fire*, nor would *Joſiahs pattern* have *warranted* it. It was

was not *lawfull* for the *Jews* to make *uſe* of the *idolatrous places* for the *worſhip of the true God*, ſince they were confined to that *particular place* which the *Lord* had *choſen*, neither were the *Images* and *Idols* capable of being *ſo* made *uſe* of. But here the *caſe* was far otherwiſe, ſince thoſe *places* and *things* were eaſily *converted* to a *religious*, which had been *perverted* to a *ſuperſtitious uſe*. Beſides, I ſuppoſe none will *aſſert*, that there is as *vaſt* a diſtance between a *Proteſtant* and a *Papiſt*, as there was between a *Iew* and a *Gentile*, or is now between a *Chriſtian* and a *Pagan*; and therefore the like *degree* of *zeal* is not requiſite againſt the *one* as the *other*.

As for our late *Soveraigne*, (however falſly *calumniated* in this *particular*,) he was (though a *prudent*) yet a *real and zealous adverſary* to whatſoever is truely called *Popery*, nor was he *backward* upon all juſt occaſions to *ſhew* himſelf ſo. But the *truth* is, (as our ſad experience informeth us) there were another *ſort* of men, whoſe *head-ſtrong* violence at *that* time *deſerved* and *required* his *juſt indignation*. As to the matter of *Gods worſhip*, his deſire and deſign was (like *Ioſiahs*) that it might be *decently and ſolemnly performed*, that the *ancient* and *primitive* uſages (when *Chriſtianity* firſt began to *flouriſh*,) might be brought again into *practice*: and as it is ſaid concerning the *Paſſeover* kept in *Ioſiahs time*, that *there was no Paſſeover kept like it by any of the Kings of Iudah*: ſo may I truely *affirme*, the *publick outward worſhip of God* was not ſo *reverently, decently* (and yet not *ſuperſtitiouſly*) celebrated in any time of the former *Kings of England*, as it was in the former part of the Reign of *King Charles the firſt*.

2 Chron. 35. 18.

6. *Ioſiah*

6. *Iosiah* was a man of a very *tender heart*, when he heard the *curses* which were denounced out of the *Book of God* against *Ieruſalem* and the *inhabitants* thereof, he *rent his cloaths* and *humbled* himſelf before *God*, *bewailing* and *trembling* at the *miſeries* which were coming upon his Subjects. And was not *Charles the Firſt a tender hearted King?* how did his *heart ſmite* him for giving way to the *death* of the *loyal* and *wiſe Earl* of *Strafford*, Will you *believe* his own *words? This tenderneſs and regret* (ſaith he) *I find in my ſoul for having had any hand (and that very unwillingly, God knows,) in ſhedding one mans blood unjuſtly, though under the colour and formalities of juſtice, and pretences of avoiding publick miſchiefs, which may (I hope) be ſome evidence before God and man to all poſterity; that I am far from bearing juſtly the vaſt load and guilt of all that blood, which hath been ſhed in this unhappy War.* How deeply was he *ſenſible* of the *Iriſh outragious cruelties? Hear* his *appeal*, *God knows, as I can with truth waſh my hands in innocency, as to any guilt in that Rebellion; ſo I might waſh them in my tears, as to the ſad apprehenſions I had to ſee it ſpread ſo far and make ſuch waſte.* When through the unhappy *diviſion* between him and his two *Houſes* of *Parliament*, and his enforced *receſſe* from them, he foreſaw what *calamities* were likely to befall his *Kingdom of England*, how did his *heart bleed?* with what *earneſtneſſe* did he *once* and *again importune* his *enemies* to a *Treaty*, and when *with much ado* he obtained one, what fair *terms* of *peace* did he *offer?* Shall I *give* you his own *language? Though I could ſeldome get opportunity to Treat, yet I never wanted deſire or diſpoſition to it:* and again, *I was willing to condeſcend as*

2 Chron. 34. 27.

Kirg *Charles* his Book, *ch.* 3

Chap. 12.

Chap. 18.

far as Reaſon, Honour and Conſcience would give me leave.

2 Chron. 34. 26. תסרו

7. That expreſſion concerning *Ioſiah* is very *emphatical, Now the reſt of the acts of Ioſiah and his goodneſſe*, or (according to the *Hebrew*) *kindneſſes*. What eminent *kindneſs* did *Charles the Firſt* vouchſafe to his *faithfull ſervants in particular*, and to all his *Subjects in general*; he ſeldome (or never) ſuffered any *ſervice* done to him to paſſe *unrewarded*, and he was ſtill *ready* to, yea, accordingly *did Paſs* many *Acts* of *grace* and *favour* to his *people*.

Verſe 27.

8. Finally, In the cloſe of the narration concerning *Ioſiah* its ſaid, *and his deeds firſt and laſt. Behold they are written in the Book of the Kings of Iſrael and Iudah. Manaſſeh* his *firſt* deeds were *bad*, exceeding *bad*, but his *laſt good*, very *good*. *Iehoaſh* his *firſt* deeds were *good, He did that which was right in the ſight of the Lord, all the dayes of Iehoidah the Prieſt*; but his *laſt* deeds were *bad*, hearkening to the wicked *counſel* of the idolatrous and bloody *Princes* of *Iudah*, but *Ioſiah* his *deeds* were good *firſt* and *laſt*. In the *eighth year of his Reign, whilſt he was yet young*, (as being but the *ſixteenth* year of his age,) *he began to ſeek after the God of David his Father*; and ſo he continued to the laſt year of his Reign and day of his life. *Our Charles* was at the firſt in his *tender years a Prince of great hopes*, nor did he *forſake* that path of Religion and virtue, which at *firſt* he had taken up *to the laſt*. Notwithſtanding many *ſtrong* temptations and *ſore* tryals, he *retained* his *integrity*. *Hear* his *own* words, *What tumults and Armies could not obtain, neither ſhall reſtraint. The fear of man ſhall never be my ſnare, nor ſhall the love of liberty entangle*

2 Chron. 33. 2, 3. & 12. 14. Chap. 24. 1, 2. & 17. 18.

Chap. 34. 3.

King *Charles* Book, *chap.* 23.

entangle me; neither liberty nor life are ſo dear to me as the peace of my Conſcience, the honour of my Crown, and the wellfare of my People, and how fully did he *verifie* his ſaying? The curſed *propoſals* of his *cruell* enemies, he with ſcorn *refuſed*, even then when *death* (as it were) looked him in the *face*, having no doubt *before his* eyes that of *our Saviour* to the *Angel of the Church of Smirna, Be thou faithfull to the death, and I will give thee a Crown of life.* Rev. 2. 10.

And ſurely though I may *juſtly* take up the *words* of the *ſon of Syrack* concerning *Ioſiah*, in reference to *King Charles* his *eminent goodneſſe.* The *remembrance* of *Charles the Firſt*, is like the *Compoſition of the perfume that is made by the Art of the Apothecary, it is ſweet as honey in all mouths, and as muſick to a banquet of wine*; yet with all the *remembrance of his death*, by which we were *bereaved* of ſo *excellent a Prince*, cannot but be *bitter as gall and wormwood*, and would be accompanied *with ſighs and groans.* So much the rather, when we ſadly take *notice* (what I ſhall by and by enforce) that *this good King like Ioſiah ſuffered for the badneſſe of his people*: and withal, duly *conſider*, what diſmal *miſeries* upon the people followed the *death* of this *good King.* When *Auguſtus* dyed, (ſaith the Hiſtorian) *Orbis ruinam timueramus, we feared the ruine of the world was at hand.* What *fears* of utter ruine to come upon *City, Countrey, Kingdom*, did poſſeſſe our ſpirits when *our Caſar* was taken from us? That malice which *deprived* us of *him, debarred us of the rightful Heir*, ſo that for many years *there was no King in Iſrael. The baſeſt of the people were inſtead both of our Princes & our Prieſts*; now a *ſingle*, and then a *many-headed monſter* uſurped Eccleſ. 49. 1. Paterc.

the *rule* over us; during whose *Tyrrany*, what *heresies* and *blasphemies*, what *confusions* and *distractions*, what *decimations* of the *Laity*, *Silencing* of the *Clergy*, *murthering* of *both*, *slavery* and *bondage* upon *all*, so that we were no *better* than *captives* in our *own Land*. Who can *lay* these things to *heart*, and not wish with the Prophet
Jerem. 9. 1. *Ieremy*, *Oh that my head were waters, and my eyes a fountain of tears; that I might weep day and night for the slaughter of the Father, and ruine of the daughter of my people.* What as on this *day thirteen* years, and for a *long* time after was only *done apart*, and in the *closets*, whispering our *sighs* to *Heaven*; let us *this day* do *together*, and openly *pour out* our *lamentations* before *God* and *man*, nor let the *distance* of time *abate* our *sense* of that grievous *blow* which was then *given*: yea, let it be *mournfully* remembred to all *Generations*, and that not only with *tears* of *commiseration* for the *sad loss*, but chiefly of *compunction*, for the *great sin*, which is the other *branch* of the *Application*.

2. As there was to be a *great mourning* in *Ierusalem* for the *Crucifixion of Christ*; so let there be a *mourning* this day in the *Cities* of *London* and *Westminster*, yea, throughout the *Kingdomes* of *England*, *Scotland* and *Ireland*, for the *Decollation* of *King Charles* the *First*. I would not in this be *misconstrued*, as if I went about to *equalize* the *sufferings* of my *Soveraigne* with *those* of my *Saviour*; *far* be it from *me*, could those *glorified* Saints *know* what was done here *below*, as (I am *sure*) the *blessed Virgin Mary* would be *enraged* against the *Papists*, for *attributing* (as it were) to the *mothers milk*, what only belong to the *sons blood*; so I doubt not but that *blessed Martyr Charles*, would be *incensed*

cenſed againſt any who ſhould *name his* death the *ſame* day with his *Saviours*, as if there were any *compariſon* between the *value* of the *one* and the *other*.

And as I do not *equalize* the *blood* of my *Soveraigne* with my *Saviours*, ſo neither the *guilt* of his *murtherers* with *theirs* who put *Chriſt* to death. But yet (I *hope*) without offence, we may take *notice* how *near* a reſemblance there was, and how as in *ſome* reſpects the *guilt* of the *one* was far *greater*, ſo in *ſome* the *charge* lyeth *heavier* againſt the *other*.

To which *end* be pleaſed to *obſerve*.

1. In putting *Chriſt* to death, they put to death an *innocent man*; they did ſo in cutting of *Charles*. True here was a *diſparity*, *Chriſt* was *perfectly* innocent from all kind of *ſin* whatſoever, ſo was not *he* nor any other *ſon of Adam*; yet thus far a *congruity*, that as there was no *juſt cauſe* for the *Crucifying of Chriſt*, ſo neither for *Beheading him*. Indeed his *impudent* enemies *drew up a charge againſt him*, (ſo did the *Iews* againſt *Chriſt*,) but that as full of *falſhood* as *malice*. They *charge* him with *raiſing a war* againſt the *Parliament*, how *juſtly*, let the *date* of the *Commiſſions* on *both* ſides *decide*, it is his *own Appeale*, and that not *long* before his *death*. They *accuſe* him for being a *Traytor* to his *people*, which was ſo far from being *true*, that it was *impoſſible*, ſince he never *received* any *truſt* from *them*. I cannot here paſſe by that which was very *remarkable*, that even *thoſe* who raiſed the *war* againſt him, *voted* his *conceſſions* at the *Iſle of Wight* to be ſo far *ſatisfactory*, as that they were a juſt *ground* for a *peace*; notwithſtanding which, the *Rebels Army* proceeded to *compaſs* his *death*, and yet (I doubt not) but

ſome of the *Centurions* beholding his *behaviour* at his death, *ſaid within themſelves, certainly this was a righteous man.*

2. In putting *Chriſt* to death they *crucifie a King*, ſo the *Magi* affirm; *where is he that is born King? ſimul natus ſimul Cæſar*, he was a *King* by birth. So was *he* who was on this day *murthered, Who can ſtretch forth his hand againſt the Lords annointed and be guiltleſſe?* was *Davids Queſtion*, and juſtly; nay, will you *hear* one of their *own* putting the Queſtion? *Who did ever hear of any King put to death for any crime?* (never indeed till in this *monſtrous age*) *the greatneſſe of his Perſon being in worth above any crime as civil.* The truth is, *Kings are Gods Vicegerants* upon earth, their *perſons inviolable*, and their *actions unqueſtionable*, yet theſe *Miſcreants* lay *violent hands upon the Lords annointed.*

Matth. 2. 2.

1 Sam. 26. 9.

Tho. Goodwin Aggravations of ſin, p. 12.

Indeed here the *diſparity* is *vaſt*, ſince *he* whom the *Iews* pierced was not only a *King* but a *God, God Man*, and in reſpect of his *Deity, the eternal Son of God, equal with the Father.* But ſtill in this a *congruity*, that as *Chriſt* in reſpect of his *humanity*, was by deſcent from his *Parents Heir* to the Crown of *Iudah.* So was *Charles* to this of *England*, and conſequently in this the parallel is good, that the *crime* in *both* was the *murder of an innocent King.*

3. The *murther of the Meſſiah was not done in a corner, but openly, not ſodainly*, but *deliberately*, and that in a *formal* way of *arraigning, accuſing, condemning* and *executing*, was it not ſo here? they would not *ſtrangle* him in his *Chamber*, he was not *ſlain* in *heat* of *blood*, but he is brought with *premeditation* to the *Bar* as a *Malefactor*,

Malefactor; a *charge* is *drawn* up againſt him; a *ſentence paſſed* upon him with *deliberation*: his *enemies* adding (to uſe his own words) *the mockery of juſtice to the cruelty of malice*, and at length in the *preſence* of his *people*, at the *Gate* of his *Pallace* he is *triumphantly Executed*.

4. *Chriſt was pierced by the Iews*, his own *Countrey-men*, of *whom he came according to the fleſh*, by thoſe who of *right* ought to have been his *Subjects*, and to whom he had vouchſafed many *kindneſſes*; yea, he was *betrayed* into their *hands* by one of his *own Diſciples*. Was it not ſo here? his own *Countrey-men ſold* him, *his own Subjects killed him*; nay, ſome of them that had been his *own Servants*, and *obliged* to him by manifold *favours*, were *actors* in his *death*. And though comparing the *perſons murdered*, the aggravation was far, infinitely far greater on *Chriſts part*; yet if we compare the *perſons murdering*, there are ſeveral *circumſtances* which render *King Charles* his murderers more *inexcuſable*. For Rom. 9. 4.

1. Though the *Iews* accuſed him, and inſtigated the *Romans* againſt him, yet the *Iudg* that *condemned*, the *Souldiers* that *executed* him were *Romans*; Here, the *Accuſers*, *Witneſſes*, *Iudges*, *Souldiers* and *Executioner* were all of his *own* people: whereas the *Romans* were *heathens*, and the *Iews Moſes* his Diſciples; Theſe, were ſuch as called themſelves *Chriſtians*, nay, profeſſed the ſame *Reformed Religion* with *him* whom they *deſtroyed*.

2. St. *Paul* ſaith of *Chriſts murderers*, *Had they known it*, *they would not have crucified the Lord of glory*; theſe Miſcreants *knew*, *acknowledged*, yea, in their 1 Cor. 2. 8.

their very *Charge call* him their *King*.

3. There were no *promiſſary Obligations* from the *Iews* to *Chriſt*; but theſe *Rebels* had by manifold *private* and *publick promiſes, proteſtations* and *oathes*, engaged themſelves to *preſerve* not only his *life* but *honour*.

4. Finally, *Pilate* wanted not the ſtamp of *Caſars* authority to conſtitute him a *legal Iudg*; This *Court of Iuſtice* (as they were *unjuſtly* called) had not the leaſt *ſhadow* of *Authority*. Should *both Houſes of Parliament* have *conſpired* to erect ſuch a *Iudicatory*, (which *God* forbid) it had been altogether *illegal*, much more, if *onely one?* The *whole Houſe* of *Commons have not*, nor (when *rightly* conſtituted) ever did, *challenge* to themſelves alone, (except in *reference* to their *own Members*) a *Iudicatory* power over the *eſtate* or *life* of the *meaneſt Subject*, much leſſe over *their lawfull King*. But in *this* caſe, not *both Houſes* but *one*, and that the *Houſe of Commons*; and that not the *whole*, nor yet the *half*, but only a *remnant*, (the reſt of their *fellow Members* having *juſtly deſerted* them, or being *violently ſecluded* from them) moſt *illegally* gave a *power* to *ſome* of *themſelves*, the *Army* and *others*, to *undertake* and *accompliſh* this deſperate and horrid *deſign*.

So that in this one *Fact*, there was a *concatination* of many *ſins*. *Malice* and *murder*, *ingratitude* and *hypocriſie*, *inſolence* and *impudence*, *falſe-ſwearing* and *forſwearing*, *rebellion* and *treaſon*, *wilfullneſſe* and *obſtinacy*, are thoſe *black lines* which do all *center* in this *one black deſign* and *diſmal fact*, of taking away the *life* of *Charles the Firſt*. And now tell me, if all this *conſidered*, there be not great *cauſe* of great *mourning* for ſo great *wickedneſs*.

Thoſe

Thoſe whom this *mourning* doth in the firſt and chief place concern, are the *ſurviving murderers*; Surely if *King David watered his couch and his bed with tears for the murder of Uriah* his *Subject*, what *flouds of tears* ought they to *pour* out day and night, who being *Subjects*, rebelliouſly and traiterouſly *murdered* their *King*. Oh! let it be our hearty *prayer* in their *behalf*, that by an unfeigned and proportional *ſorrow*, for *ſhedding* the *blood* of *their King*, and *through faith in the blood of Chriſt*, they (with ſome of thoſe who *crucified* him) may obtain *remiſſion* of their *ſins*, and *ſalvation* of their *ſouls*; and well may we, when the *Royal Martyr* himſelf did ſo affectionately and zealouſly *pray* for them, as you may read at large in the *laſt leaf* of his *incomparable Book*.

But if through *Gods juſt judgment*, (like their *Father* the *Devil*) *they* be given up to *impenitency*, yet let *us mourn*, and that *partly* for *them*, even upon this account, that they do not *mourn* for *themſelves*: according to that example of a devout *Father*, who told a wicked *wretch*, *Hos plango quod teipſum non plangis*, *I bewail this, that thou doſt not bemoan thy ſelf*. *Hieron.*

John 1. 44.

Chiefly for the *ſin* it ſelf, and that not only upon our *own account*, it being our duty to mourne for the *abominations* which are acted *by others*, leaſt otherwiſe *they* in ſome ſort become *our own*; but *principally* upon the account of *Religion*, which hath been made to *ſtink* (that I may allude to *Jacobs* phraſe) in the *noſtrils* even of *Turks* and *Pagans*, by the committing of this *horrid fact*.

Gen. 34. 30.

Nor yet is *this* all, I muſt this day *require* all thoſe to *mourn*, who did in any *kind* either by *tongue* or *pen*,

purſe or *perſon*, contribute to, or aſſiſt in, that *rebellious war* which made way for this *traiterous murder*. Believe it, there is a *remote*, as well as an *immediate* guilt. As *theſe hands* were *imbrewed* in his *blood* which were *lifted up* at the *ſentence* in the *Hall*, ſo *all their hands* are *ſprinkled* with it, which were *ſtretched forth* againſt him in the *field*. He that maketh another *drunk*, is not only *directly guilty* of his *drunkenneſſe*, but *indirectly* of what other *ſins* he then *commits*, though perhaps it was far from his *intention*, that he ſhould commit them. It was not I *believe* at firſt in the *deſign* even of *them* that *acted this villany*, much leſs in the *thoughts* of *many* others, *who ingaged in the war*; but nevertheleſſe, the *aſſiſtance* to that *Rebellion* involveth in the *guilt of*, and therefore engageth to a deep *ſorrow for* this *blood* which *proſperous ſucceſſe* at laſt emboldned the *Rebels* to *ſhed*.

And now I *heartily wiſh*, that my *call* for *mourning* might *end* here. But I muſt crave *leave* to *call* upon thoſe who *aſſiſted* and endeavoured his *welfare*, to *mourn* alſo for their *oaths* and *curſes*, *intemperance* and *incontinence*, *looſeneſſe* and *profaneneſſe*, by which *God* was provoked to *blow* upon his Counſels, *blaſt his Armies*, and *deliver him* up to the will of his *enemies*. *Joſiah was ſlain by an Ægyptian*, but the *ſins* of his people cauſed *God* to take him away. *Chriſt* was put to death by the *Jews*, but *we* all procured it by our *ſins*; it was ſo in this caſe, the *Scotch Rebel-Army* baſely *delivered* and *ſold* him to the *Engliſh Rebels* Army, who barbarouſly *condemned* and *executed* him. But even the Engliſh *Royal loyal Army* were too too guilty, whilſt notwithſtanding, the *goodneſſe of their Cauſe*, through

through the *badneſſe of their lives*, they loſt the *Field*, upon which thoſe *ſad events* followed. So that * what hath been no leſſe *truely* than *commonly* ſaid in *another* way, I may *ſadly* allude to upon *this* account, and juſtly ſay, That *whilſt the malice of the Sectaries cut off his head, the wickedneſſe even of the Royaliſts helped to bring him to the block.*

* The *Presbyteriaa.* brought him to the block, and the *Independents* cut off his head.

Let us all therefore lay our *hands* upon our *hearts*, *ſmite* upon our *breaſts*, and every one ſay in the *bitterneſſe* of our ſouls, *I am that Jonah*, for whoſe ſake that terrible *tempeſt* came upon the *Pilate* and the *Ship*, *King* and *Kingdom*.

And yet further, let us *mourn*, yea, *mourn* and *weep*, that notwithſtanding *our ſins* brought ſuch dreadfull *judgments* upon our *King* and *Kingdom*, our *perſons* and *families*, thoſe *judgments* have not wrought any *reformation* in our *lives*, ſo that though we have been *humbled* we are not *humble*, and have been ſorely *ſmitten*, we have *refuſed to receive inſtruction*.

Nay once more, let us *mourn*, yea, be *afflicted*, and *mourn*, and *weep* were it poſſible a *Sea* of *tears*, to conſider, that notwithſtanding *God* hath pleaſed in the midſt of *judgment* to remember *mercy*, and commanded an unexpected and bleſſed *change* for us; ſo that inſtead of *uſurping Tirants*, we enjoy our *native Rightfull King*; inſtead of *that black*, (ſo the *Martyr* juſtly calls it) we have a *white Parliament*; that inſtead of *no Lords*, *new Lords*, by *no juſt power*; we have both *old* and *new Lords* of a right *extraction*, an Houſe of Lords *ſpiritual* and *temporal*, according to its *ancient conſtitution*; that ſo much villified *Order* of *Biſhops*, being by the providence of that *God* who *only worketh great mar-*

vels(as it is in the *Collect*)*reſtored* to their *priſtine ſplendor*; that in the roome of a *pack* of *bloody Rebels*, we behold a full Houſe of *Commons*, whom for their *loyalty* to the *King*, and *zeal* for the *Church*, *all generations ſhall call bleſſed*; and whoſe *diſſolution* I hope I ſhall not *ſee*, till the *houſe* of *David* and the *houſe* of *Aaron* be more firmly *ſetled*. That by the means of *ſuch* a *King* and *ſuch* a *Parliament*, we obtain *ſafety*, *liberty*, *tranquility* and *proſperity*, together with that which is far more *pretious*, the *liberty*, and ſhall we truſt in due time, the *uniformity* of *Gods publick worſhip*. I ſay, that notwithſtanding *God* hath *puniſhed us leſſe than our iniquities deſerve*, *and hath given us ſuch a deliverance as this*, we do *again break* his *Commandments*, and that with an *high hand*, *hard heart*, and *ſtiffe neck*, moſt ungratefully returning *monſtrous iniquities* for *miraculous mercies*.

Nor muſt we think we have done enough in *mourning*, ey, though it be a *great and bitter mourning*, no, there is *ſomething* further required, that our *humiliation* may find *acceptation*, and therefore give me leave to commend unto you a double *item*.

1. *One* (and that which in ſome *meaſure* I am *prevented* in,) is that pretious *Royal blood*, which on this day was *villanouſly ſhed*, muſt not only be deeply *mourned for* by all, but throughly *avenged* by thoſe to whom the *ſword* of *juſtice* is *committed*. *Juſtice*, *juſtice* was the loud *cry* of that *helliſh Crew*, to that *infernal Court*, may it not be juſtly the *cry* of all *Loyal Subjects* now. That good *King* whilſt he *lived*, *prayed* for *mercy*, but now *dead* his *blood calls* for *vengeance*. In the dark night of perſecution, we often prayed to God

how

how long Lord holy and true, wilt not thou avenge; O! let not *God* have cauſe to ſay to us, *how long will not you avenge?*

2. But *ſecondly*, thoſe *ſins* which any way procured this dayes fatal *blow*, would not only be *mourned for*, but *turned from* by *our ſelves*, and (as much as may be) *ſuppreſſed* in *others*, I have already *intimated*, There were *ſins*, ey, and thoſe *grievous ſins* on *both* hands.

On the *one* hand, *Schiſme*, *Sedition*, *Rebellion*, *Treaſon*, were thoſe *ſins* which did *inſtrumentally procure his death*, & you have done *well*, (*Loyal Worthies*) *exceeding well*, to uſe the beſt *means* for the *reſtraint* & *reformation* of them by *ſevere* and *extenſive Laws*. Taking care that *Rebellion* (to which the other *ſins* are *ſubſervient*) may be *deſtroyed* in that which was its principal *engine*, the *Illegal League* and *Covenant* made by a *faction* in two Nations, *without the conſent*, yea, *againſt the command* of their *lawful Soveraign*, and in its *rotten principles*, thoſe *doctrines* which give power to *two Houſes of Parliament* in ſome caſes, to take up *Arms without* or *againſt* the *Kings command*, and diſtinguiſh betwixt the *perſonal* and *politick* capacity of a *King*, as to the point of *reſiſtance*, which till they be *utterly diſclaimed* both by *Clergy* and *Laity*, there may be juſt *ſuſpition* of new *Inſurrection* upon the *firſt* occaſion.

On the *other* hand, *Swearing* and *Drunkenneſſe*, *Chambering* and *Wantonneſſe*, *Pride* and *Profaneneſſe*, are among the number of thoſe *ſins* which were the *meritorious* cauſes that wrought *His* and his *Kingdoms ruine*. Oh! let not theſe *eſcape* your ſevereſt *cenſure*. *Revive* and *reinforce* the *old Laws*, and if it be needfull, *prepare new*, for the more carefull obſervation of *Gods*

Gods publick *worſhip* upon all *holy dayes*, eſpecially the *Lords-day*; together with effectual *reſtraint* of thoſe *wanton vanities* and *wicked vices* which *abound* among us. That you may the better *prevaile* with *others* by your *Laws* for a ſpeedy and thorough *reformation*, *begin* it I beſeech you at your *own perſons and families*, that you may be *patterns* to thoſe among whom you *live*, of *piety*, *ſobriety*, and all manner of *virtue*.

Iſai. 4. 4. Mal. 3. 3. And oh that that *Propheſie* of *Iſaiah* concerning the *Jews* might be accompliſhed in the *people* of *this Kingdome*, *That the time might come*, *when the Lord ſhould have waſhed away the filth of the daughter of* England, *and ſhould have purged the blood of* London *and* Weſtminſter *from the midſt thereof*, by the *ſpirit of judgement*, *and by the ſpirit of burning*. And that that of *Malachy* concerning *Chriſts coming in the fleſh*, might be *ſpiritually* fulfilled among us; that his *ſpirit* may come and *paſſe* through the whole *Land*, and *ſit* as a *refiner* and *purifier* of *ſilver*, upon *both* thoſe *parties* which have been ſo long *divided*. That ſo we may from the bottome of our *hearts*, *bemoan*, *deteſt* and *abandon*, not only *one* the *ſin* of the *other*, but *both* their *own ſins*. Oh my Brethren! would but the *one party mourn for*, and *leave of* their execrable *hypocriſie*; and the *other* their abominable *profanneſſe*; the *one* their mock *cantings*, and the *other* their fond *rantings*; the *one* their *ſpiritual*, and the *other* their *corporal pride* and *drunkenneſſe*; the *one* their impious *forſwearing* and *falſe ſwearing*, the *other* their *vain* and *raſh ſwearing*; the *one* their *ſchiſmatical ſeparation* from, and the *other* their *atheiſtical neglect* of the *publick worſhip*. Finally, the *one* their *ſeditious* and *rebellious*, both *principles* and *practices*, and

and the *other* their *vicious* & *licentious converſations*; & *both* their *mutual ſtrifes*, *envyings* and *animoſities*, there would be no need either to fear the *return* of thoſe *judgments*, under which we ſo long *groaned*, or to doubt the *continuance* of thoſe *bleſſings* which at preſent we *enjoy*.

It is *high time* that I ſhould now *diſmiſs* you till the *Evening* Service, when I doubt not but the *abler gifts and longer warning* of my *Reverend Brother*, will ſupply my *manifold defects*. *Nothing* now *remaineth* but our *praiſes* and *prayers*, our *praiſes* in behalf of the *Father*, our *praiſes* and *prayers* in behalf of the *Sonne*: And I *beſeech* you let us all *joyn together*

In *hearty thankſgiving* to *Almighty God*, for *Charles the Firſt* of *glorious memory*; that excellent *pattern* which he *gave* (as on this day) of *meekneſs* & *charity*, and withall of *courage* & *magnanimity*, in the midſt of his *ſufferings*. For *Charls the Second* our now gracious *Soveraign*, that he hath at length recompenſed his and his *Fathers deep ſufferings* upon *his head* with choice *bleſſings*; So that *God* ſeemeth by his happy return and ſettlement, to promiſe that he will *comfort him and us according to the years wherein he hath afflicted him, and the dayes wherein he hath ſeen evil*. Pſal. 51. 10.

In *earneſt ſupplications*, not for *Charles the Firſt* (he *needeth* not our *prayers*) but *Charles the Second* (who I am ſure *deſerveth* them) that he may be *ſuch a one every way as his Royal Father* was, *except his ſufferings*; that he may be *like* to *Joſiah*, except in the *fewneſs* of *his dayes*, and *ſadneſs* of *his end*. Finally, that he may have a *long*, *peaceable*, *proſperous* and *glorious Reign* over us, that ſo whereas our *mourning* for the *Fathers Decollation*, is like that of the *converted Jews*,

Jews, for killing the Prince of life; our *Joyes* for the *Sons Reſtauration*, may be like that of the *Shepheards*, yea, the *Angels* at the *birth of Chriſt*, when they ſang that *heavenly Anthem, Glory to God on high, on earth peace, good will towards men*; and as our *mourning* for the *one* is like that of *Hadadrimmon* for *Joſiahs* ſlaughter, our *Joy* for the *other* may be like that which was in *Jeruſalem* at *King Solomons Coronation*, *And let all the people ſay*, Amen.

FINIS.